

الْبَابُ الثَّامِنُ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالضُّعَفَاءِ وَالْفُقَرَاءِ وَالْمَسَاكِينِ

CHAPTER EIGHT

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE WEAK, THE  
POOR AND THE INDIGENT

١ / ٨٥ . عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ.

مُتَّفَقٌ عَلَيْهِ.

85/1. According to ‘Imrān b. Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘I peered into Paradise and saw that the majority of its inhabitants were the poor.’”

Agreed upon.

٢ / ٨٦ . عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَمَّ أَحَدُكُمْ لِلنَّاسِ، فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ. فَإِذَا صَلَّى وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

86/2. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘When one of you leads others in prayer, let him

<sup>85</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: “The Virtue of Poverty,” 5:2369 §6084, also in Ch.: “The Description of Paradise and Hellfire,” 5:2397 §6180; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Dhikr wa al-du‘ā’ wa al-tawba wa al-istighfār* [The Remembrance [of Allāh], Invocation, Repentance, and Seeking of Forgiveness], Ch.: “The Majority of the Inhabitants of Paradise are the Poor and the Majority of the Inhabitants of the Hellfire are Women,” 4:2096 §2737; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:429, 437, and 443 §§19865, 19941, 19996; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifa al-jahannam* [On the Description of the Hellfire], Ch.: “What has been Reported Concerning the Fact that the Majority of the Inhabitants of the Hellfire Shall Be Women,” 4:815 §2602; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:398 §9259; •Ibn Hibbān in *al-Ṣaḥīḥ*, 16:493 §7455; •Abd al-Razzāq in *al-Muṣannaf*, 11:305 §20610; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 18:131 §285.

<sup>86</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.:

lighten it, for among them are the young, the elderly, the weak and the ill. And if any of you prays alone, let him pray for as long as he wants.”

Agreed upon and this wording is of Muslim.

٣/٨٧. عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخَزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَّعِفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ، لَأَبْرَهُ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَتَلٍ جَوَاطٍ مُسْتَكْبِرٍ.

مُتَّفَقٌ عَلَيْهِ.

87/3. According to Hāritha b. Wahb al-Khuzā'ī رَضِيَ اللَّهُ عَنْهُ,

“I heard the Prophet ﷺ say, ‘Shall I not inform you of the inhabitants of Paradise? Every weak one who is considered humble and weak that

“When One Prays Alone Let Him Lengthen it for as Long as He Likes,” 1:248 §671; •Muslim in *al-Shāḥih*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:341 §467; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:486 §10311; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Lightening the Prayer,” 1:211 §794; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On What has been Reported Regarding the Statement that if One of You Leads the People in Prayer, that He Should Lighten It,” 1:461 §236; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Imāma* [The Imamate], Ch.: “On the Duty of the Imam to Lighten [the Prayer],” 2:94 §823; •Mālik in *al-Muwatta'*: Bk.: *Ṣalāt al-jamā'a* [The Congregational Prayer], Ch.: “What is Done in the Congregational Prayer,” 1:134 §301; •Ibn Ḥibbān in *al-Shāḥih*, 5:56 §1760; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:117 §5058.

<sup>87</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: “On the Verse ﴿Utulun bad dhalika zanim﴾,” 4:1870 §4634 and in *Kitāb al-Adab* [The Good Manners], Ch.: “On Arrogance,” 5:2255 §5723, and in Bk.: *al-Aymān wa al-nudhūr* [The Trusts and Vows], Ch.: “On Allah's Statement, ﴿They Swore to Allah with Their Fiercest Oaths﴾,” 6:2452 §6281; •Muslim in *al-Shāḥih*: Bk.: *al-Janna wa šifa na'imihā wa ahlihā* [On the Description of Paradise and its Bounties and Inhabitants], Ch.: “The Haughty Shall Enter Hellfire and the Weak Shall Enter Paradise,” 4:2190 §2853; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:306 §18750; •al-Tirmidhī in *al-Sunan*: Bk.: *Šifa jahannam* [On the Description of the Hellfire], chapter thirteen, 4:717 §2605; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Concerning He to Whom No One Shows Concern,” 2:1378 §3116; •al-Nasā'ī in *al-Sunan*

if he were to swear an oath by Allah, He would certainly fulfil it on his behalf. And shall I not inform you of the denizens of the Hellfire? They include every callous, quarrelsome and self-conceited person.”

Agreed upon.

٨٨ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: تَحَاجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتِ النَّارُ: أَوْثَرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ: فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجْزُهُمْ. فَقَالَ اللَّهُ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي. أَرْحَمُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي. أَعَذِّبُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي - وَلِكُلِّ وَاحِدَةٍ مِنْكُم مَلُؤُهَا.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

88/4. According to Abū Hurayra رضي الله عنه,

“The Prophet ﷺ said, ‘The Hellfire and Paradise had a debate. The Hellfire said, ‘I have been preferred as I am given the haughty and the coercers.’ Paradise said, ‘Why is it then that only the weak, poor, and helpless people enter me?’ Allah said to Paradise, ‘You are My mercy. By you I show mercy to whomever I will from My servants.’ And He said to the Hellfire, ‘You are My punishment. By you I torment whomever I will from My servants—and both of you will have your fill.’”

Agreed upon and this is the wording of Muslim.

*al-kubrā*, 6:497 §11615.

<sup>88</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement, *﴿Are There Any More?﴾*,” 4:1836 §4569; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janna wa ṣifa na’imiha wa ahlihā* [On the Description of Paradise and its Bounties and Inhabitants], Ch.: “The Haughty Shall Enter Hellfire and the Weak Shall Enter Paradise,” 4:2186 §2846; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:450 §9815; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifa al-janna* [On the Description of Paradise], Ch.: “On what has been Reported Concerning the Dispute Between the Paradise and Hellfire,” 4:694 §2561; •Abd al-Razzāq *al-Muṣannaḥ*, 11:422 §20893; •Abū Ya’lā in *al-Musnad*, 11:179–180 §6290; •Abū ‘Awāna in *al-Musnad*, 1:160 §464.

٥/٨٩. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ.

مُتَّفَقٌ عَلَيْهِ.

89/5. According to Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘It is a duty upon every Muslim to pay charity.’ The Companions asked, ‘O Prophet of Allah! What about the one who does not find anything [to spend in charity]?’ He replied, ‘Let him work with his hands, benefitting himself, and let him then spend in charity.’ The Companions asked, ‘And what if he cannot find [work]?’ He replied, ‘Then let him assist someone wronged and needy.’ The Companions asked, ‘And what if he cannot find (anyone in need)?’ He replied, ‘Then let him do good and abstain from evil, for that will be his charity.’”

Agreed upon.

٦/٩٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَمْرَأَةً سَوْدَاءَ كَانَتْ تُقِمُّ الْمَسْجِدَ أَوْ شَابًا فَقَفَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ. فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُتِّمَ أَذْنُكُمْوْنِي؟ قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: دُلُّونِي عَلَى فَرِيحَةٍ. فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ.

<sup>89</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Zakāt* [The Zakat], Ch.: “Charity is Due upon Every Muslim,” 2:524 §1376; •Muslim in *al-Shāḥih*: Bk.: *al-Zakāt* [The Zakat], Ch.: “Demonstrating that the Word Charity [*Sadaqa*] Includes Every Type of Goodness,” 6:699 §1008; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:295 §19549; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Charity of a Slave,” 5:64 §2538; •al-Dārimī in *al-Sunan*, 2:399 §2747; •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649; •al-Bazzār in *al-Musnad*, 8:102 §3100; •al-Ṭayālīsī in *al-Musnad*, 1:67 §495.



رَوَاهُ النَّسَائِيُّ وَمَالِكٌ وَالشَّافِعِيُّ.

91/7. According to Abū Umāma b. Sahl b. Ḥunayf رضي الله عنه،

“An indigent woman from a village on high ground outside Medina fell ill and the Prophet ﷺ used to inquire about her condition. He said, ‘If she dies, do not bury her until I pray [the funeral prayer] over her.’ So when she died, they brought her to Medina after the Nightfall prayer. They found Allah’s Messenger ﷺ sleeping and did not want to wake him, so they went ahead and prayed the funeral prayer over her and buried her in al-Baqī‘ cemetery. When Allah’s Messenger ﷺ came out in the morning, they went to him and he asked them about her. They replied, ‘O Messenger of Allah! She has been buried. We came to get you but we found you sleeping and we did not want to wake you.’ He said, ‘So let us go.’ They walked with him until they showed him her grave. Allah’s Messenger ﷺ then stood, arranged the prayer rows behind him, and prayed the funeral prayer over her, uttering Supreme Greatness of Allah four times [saying, *Allāhu Akbar*].”

Reported by al-Nasā’ī, Mālik and al-Shāfi‘ī.

٨/٩٢. عَنْ مُصْعَبِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى سَعْدٌ ﷺ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضَعْفَائِكُمْ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ: فَقَالَ نَبِيُّ اللَّهِ ﷺ: إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعْفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِحْلَاصِهِمْ.

<sup>91</sup> Set forth by •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “On Praying the Funeral Prayer at Night,” 4:69 §1969, and in Ch.: “On Calling the *Adhān* Announcing the Funeral Prayer,” 4:40 §1907, also in al-Nasā’ī’s *al-Sunan al-Kubrā*, 1:623 §2034; •Mālik in *al-Muwatṭa’*: Bk.: *al-Janā’iz* [The Funeral Prayer], Ch.: “Uttering *Takbīr* [*Allāh akbar*] During the Funeral Prayer,” 1:227 §533; •al-Shāfi‘ī in *al-Musnad*, 1:358; •Ibn Abī Shayba in *al-Muṣannaf*, 2:476 §11223; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:35 §6727; •al-Ruwayānī in *al-Musnad*, 2:294 §1238.

92/8. According to Muṣ'ab b. Sa'd رضي الله عنه,

"Sa'd رضي الله عنه once thought that he had virtue over those with lesser means, so the Prophet ﷺ said, 'Are you all given victory and provision by means of any besides your weak ones?'"

Reported by al-Bukhārī and al-Nasā'ī

According to al-Nasā'ī, "The Prophet of Allah ﷺ said, 'Allah only gives aid to this *Umma* by virtue of its weak ones; by their supplications, prayers and sincerity.'"

٩٣/٩. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ابْغُرُونِي فِي ضِعْفَائِكُمْ، فَإِنَّمَا تَرْزُقُونَ وَتُنَصِّرُونَ بِضِعْفَائِكُمْ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ:  
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا.

93/9. According to Abū al-Dardā' رضي الله عنه,

"I heard the Prophet ﷺ say, 'Look for me among your weak ones, for it is only by their virtue that you are granted provision and support.'"

<sup>92</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: "Concerning He Who Seeks the Aid of the Weak and Righteous in War, 3:1061 §2739; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Seeking Victory by Means of the Weak," 6:45 §3178, and in •*al-Sunan al-Kubrā*, 3:30 §4387; •al-Shāshī in *al-Musnad*, 1:132 §70; •al-Dawraqī in *Musnad Sa'd*, 105 §51; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:345 §6181 and 6:331 §12684; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:71 §4842; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 89.

<sup>93</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 5:198 §21779; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Seeking Victory by the Forelocks of Horses and the Weak People," 3:32 §2594; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On what has been Reported Concerning the Pursuit of Military Victory by Virtue of the Impoverished Muslims," 4:206 §1702; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Seeking Victory by Virtue of the Weak," 6:45 §3179, also in *al-Sunan al-Kubrā*, 3:30 §4388; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:85 §4767; •al-Ḥakīm in *al-Mustadrak*, 2:116-117 §§2509, 2641.

Reported by Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Ḥibbān. According to al-Tirmidhī, "This is a fine authentic tradition." According to al-Hākim, "It has an authentic chain."

١٠/٩٤. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، مَوْلَى رَسُولِ اللَّهِ ﷺ، قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ . . . فَقَالَ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: هُمْ فِي الظُّلْمَةِ دُونَ الْجَسْرِ. قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةٌ؟ قَالَ: فَقَرَاءُ الْمُهَاجِرِينَ.

رَوَاهُ مُسْلِمٌ وَابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.

94/10. According to Thawbān رضي الله عنه, the freed bondsman of Allah's Messenger ﷺ,

"I was standing up with Allah's Messenger ﷺ, when one of the rabbis of the Jews came.... He said, 'Where will the people be *on the day in which the earth will be changed into another earth, and so too will be the heavens* [Q.14:48]?' Allah's Messenger ﷺ replied, 'They will be in darkness near the Bridge [*Ṣirāṭ*].' The rabbi then asked, 'So who will be the first people to cross it?' The Messenger ﷺ replied, 'The poor among the immigrants [*muhājirūn*].'"

Reported by Muslim, Ibn Khuzayma and Ibn Ḥibbān.

١١/٩٥. عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ. هَذَا، وَاللَّهِ، حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ.

<sup>94</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥayḍ* [The Menstruation], Ch.: "The Description of the Male and Female Sexual Fluids," 1:202 §315; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:116 §232; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:440 §7422; •al-Hākim in *al-Mustadrak*, 3:548 §6039; •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 1:149 §467, and in *al-Muʿjam al-Kabīr*, 2:93 §1414; •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:169 §769.

ثُمَّ مَرَّ رَجُلٌ آخَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ. هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا.

رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَه.

95/II. According to Sahl b. Sa'd al-Sā'idī ؓ,

"Once a man passed by Allah's Messenger ﷺ and he [the Messenger] said to someone sitting with him, 'What is your opinion about this individual?' The man replied, '[I think] he is among the noblest of people. By Allah, it is to be assumed that if he proposed [to someone], he would get married, and if he interceded for someone, his intercession would be accepted.' Allah's Messenger ﷺ remained silent. Not long after that, another individual passed by and he again asked the man, 'What is your opinion of this individual?' The man replied, 'By Allah, O Messenger of Allah, this individual is from the poor folk of the Muslims. It is to be assumed that if he proposed [to someone], he would not get married, and that if he interceded for someone, his intercession would not be accepted, and that if he were to speak, he would not be listened to.' Allah's Messenger ﷺ then said, 'The latter is better than the whole world full of the former lot.'"

Reported by al-Bukhārī and Ibn Mājah.

١٢/٩٦. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُ مِائَةِ عَامٍ.

<sup>95</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "The Virtue of Poverty," 5:2369 §6082; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Virtue of the Poor," 2:1379 §4120; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:169 §5883; •al-Ruwayānī in *al-Musnad*, 2:188-189 §1016; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:330 §10481.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ  
حَسَنٌ صَحِيحٌ.

96/12. According to Abū Hurayra رضي الله عنه،

“Allah’s Messenger ﷺ said, ‘The impoverished among the Muslims shall enter Paradise before their wealthy ones by half of a day, which is five hundred years.’”

Reported by Aḥmad, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

According to al-Tirmidhī, “This is a fine authentic traditon.”

١٣/٩٧. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي (وَفِي رِوَايَةٍ: أَمَرَنِي) خَلِيلِي ﷺ بِخِصَالٍ مِنَ  
الْخَيْرِ. أَوْصَانِي بِأَنْ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَأَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي. وَأَوْصَانِي  
بِحُبِّ الْمَسَاكِينِ وَالِدُنُوِّ مِنْهُمْ. وَأَوْصَانِي أَنْ أَصِلَ رَجُلِي وَإِنْ أَذْبَرْتُ. وَأَوْصَانِي أَنْ  
لَا أَخَافُ فِي اللَّهِ لَوَمَةً لَأَيِّمٍ. وَأَوْصَانِي أَنْ أَقُولَ الْحَقَّ وَإِنْ كَانَ مُرًّا. وَأَوْصَانِي أَنْ أَكْثِرَ  
مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَثَرَتْ مِنْ كُنُوزِ الْجَنَّةِ.

رَوَاهُ أَحْمَدُ وَابْنُ حَبَّانَ وَالبَزَّازُ وَالبَطْرَانِيُّ.

97/13. According to Abū Dharr رضي الله عنه،

“My intimate friend [Allah’s Messenger] ﷺ advised me (and in one

<sup>96</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:343 §8502; •al-Tirmidhī *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “On what has been Reported Concerning the Poor Immigrants Entering Paradise Before Their Wealthy Ones,” 4:578 §2354; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “The Rank of the Poor,” 2:1380 §4122; •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:412 §11348; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:451 §676; •Ibn Abī Shayba in *al-Muṣannaf*, 7:86 §34392.

<sup>97</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:159 §21453; •Ibn Ḥibbān in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-iḥsān* [The Piety and Excellence], Ch.: “On Preserving Family Ties and Severing Them, and a Mention of the Command of the Chosen One [al-Muṣṭafā] ﷺ Concerning the Familial Integration, Even if They Are Severed [by others],” 1:194 §449; •al-Bazzār in *al-Musnad*, 9:383 §3966; •al-Ṭabarānī in *al-Mu’jam al-Ṣaḥīḥ*, 2:48 §758; •al-Bayhaqī in *al-*

narration, 'he ordered me ...') to adopt certain praiseworthy traits. He advised me that I should not look to those who are above me, but rather to those who are below me. He advised me to have love for the indigent and to draw near to them. He advised me to strengthen blood relations even if they turn away. He advised me that I should not fear the blame of the blamers with respect to something that is for the sake of Allah. He advised me to speak the truth even if it is bitter. And he advised me to be frequent in saying: 'There is no might or power except by Allah [*lā ḥawla wa lā quwwata illā billāh*],' for it is a treasure among the treasures of Paradise."

Reported by Aḥmad, Ibn Ḥibbān, al-Bazzār and al-Ṭabarānī.

١٤/٩٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ.

رَوَاهُ الْحَاكِمُ وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

98/14. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

"Allah's Messenger ﷺ said, 'Love the poor and sit with them.'"

Reported by al-Ḥākim who said, "This tradition has an authentic chain of transmission."

١٥/٩٩. عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: جَاءَ ثَلَاثَةٌ نَفَرٌ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ وَأَنَا عَنْدهُ. فَقَالُوا: يَا أَبَا مُحَمَّدٍ، إِنَّا، وَاللَّهِ، مَا نَقْدِرُ عَلَى شَيْءٍ: لَا نَفَقَةَ وَلَا دَابَّةً وَلَا مَتَاعَ. فَقَالَ لَهُمْ: مَا شِئْتُمْ. إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَّرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبِرْتُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الْأَغْنِيَاءَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ بِأَرْبَعِينَ خَرِيفًا. قَالُوا:

*Sunan al-Kubrā*, 10:91 §19973, and in •*Shu'ab al-Imān*, 3:240 §3429; •*al-Mundhirī in al-Targhib wa al-Tarhib*, 3:228-229 §3802; •*al-Haythamī in Mawārid al-Zam'an*, 1:500 §2041.

<sup>98</sup> Set forth by •*al-Ḥākim in al-Mustadrak*, 4:268 §7947 and *al-Mundhirī in al-Targhib wa al-Tarhib*, 4:67 §3827.

فَإِنَّا نَصْبِرُ؛ لَا نَسْأَلُ شَيْئًا.

رَوَاهُ مُسْلِمٌ.

99/15. According to Abū ‘Abd al-Raḥmān,

“Three groups came to ‘Abd Allāh b. ‘Amr b. al-‘Āṣ ﷺ while I was with him. They said, ‘O Abū Muhammad, by Allah, we are unable to do anything. We have no provision, no riding animals and no goods.’ He said to them, ‘The choice is yours; if you wish, you can come back with us and we will give you what Allah will provide for you; if you wish, we can mention your problem to the ruler [Sultan]; and if you wish, you can observe patience, for I heard Allah’s Messenger ﷺ say, “The poor Immigrants shall precede the wealthy ones to Paradise by forty autumns [forty years].” Upon hearing this, they said, ‘In that case, we shall observe patience and we shall not ask for anything at all.’”

Reported by Muslim.

١٦/١٠٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: بِشَسِ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ. فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: وَيُتْرَكُ الْفُقَرَاءُ.

100/16. According to Abū Hurayra ﷺ,

“Allah’s Messenger ﷺ used to say, ‘The worst food is that of

<sup>99</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Zuhd wa al-raqā’iq* [The Renunciation and Heart Softening Narrations], 4:2285 §2979 and al-Bayhaqī in *Shu‘ab al-Imān*, 7:300–301, 336 §§10379, 10381, 10493.

<sup>100</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “Whoever Refuses an Invitation [to a Wedding Banquet] Has Disobeyed Allāh and His Messenger ﷺ,” 5:1985 §4882; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On the Command to Accept the Invitation When

wedding banquet to which the wealthy are invited and the indigent are left out. And he who refuses an invitation [to a wedding banquet without any excuse] has disobeyed Allah and His Messenger ﷺ.”

Agreed upon and this wording is of Muslim. According to another report in al-Bukhārī, “... and the poor are left out.”

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Given,” 2:1054 §1423; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:405 §9250; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Aṭʿima* [The Foods], Ch.: “On what has been Reported Concerning the Acceptance of Invitations,” 3:341 §3742; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “Responding to Someone’s Invitation,” 1:616 §1913; •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:141 §6613; •al-Dārimī in *al-Sunan*, 2:143 §2066; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:116 §5304.